Booke . . b.j. a

A newe

Boke, Conteyninge

An exhortatiō to the sycke

The sycke mans prayer.

A prayer with thankes at the purification of womē.

A Consolation at buriall.

Coloss. 3.

Whatsoeuer ye do in word or dede, do all in the name of the Lorde Iesu: and geue thankes vnto God the father by hym.

M. D. XLVIII

BRITISH MUSEUM

An Exhorta-

tion to the sycke.

DEarly beloued, for as moche as the mercifull hande of God is laide vpō you by this syckenes, I beseche you to be meke and pacient in sufferinge of ỹ same. And first, call to your mynde that this syckenes hath not chaunced to you by any casualtye or myssortune but by ỹ determynate councell pleasure & hande of almyghtie god. For he is the lord that maketh both sycke and hole, and that hath ỹ power of lyfe & death, neyther can any man resist his wyll and pleasure. The lord kylleth, and the lord gyueth lyfe / he leadeth 1. Reg. 2.

to the graue, & bringeth backe
again, therfore yf we receyue
health at the lordes hand, why
shoulde we not also take hys
hande in this his most gentyll
visitation. Say you therefore
Job.1. with paciente Job, ỹ lorde gaue
me health/and the lorde hathe
taken it away agayne, it hath
chaunced to me as the lordes
wyll is blessed be the name of ỹ
lord. Consider, God is a father
to all hys creatures. But moste
specially to them that beleue in
Christ, as S. Paul saith, ye are
Rom.3. all ỹ sonnes of god, for as moch
as you haue beleaued in Jesu
Christe. For all ye that are bap
tysed, haue put on christe seing
then ỹ god is our father, doubt
les he taketh care for vs, yea he
is our good and lounge father

and

and doubtles he wyll dwell w̄
vs as wyth his owne chyldren.
What father is that that pyty=
eth not his owne chyldren, that
loueth them not, and that ca=
reth not for thē? Therfore theſe
trowbles of ſyckenes and ſuch
other croſſes as god now laieth
vpon you, are no tokens of his
wrathe or ẏ he reproueth you
or caſteth you from hym, but ra
ther are manifeſt tokens of hys
loue and fauour towarde you.
For ẏ holy ſcripture ſaith. Whō Hebr.12
the lorde loueth hym he chaſte=
neth & correcteth, for he chaſty=
neth euery ſonne that he recey=
ueth. Take you therfore thys
croſſe of ſickenes, that god hath
layde vpon you and wythe all
mekeneſſe and pacience folowe
Chriſte, ſeing you will to ẏ wil

of god geue faythe whiche shall ende this syckenes as shall be moste expedient to his glorie & your saluation. Call to mynde those manyfolde mercies that God hathe shewed you frome your youth how he hath kepte saued and defended you and euen at all tymes shewed hym selfe a gentle and a mercifull father to you perdonynge & forgeuynge all your synnes. And be you sure that he is no chaungelynge but you shall now at this your great nede fynde in hym the very same mercy and fatherly goodnes to saue, defende, & kepe you from al euyl. Secondarely, where as your cõscience accuseth you greuously to haue offended the maieste of god and to haue bene disobedient

dient to all his holy commaundementes, you shall geue ỹ glory to god and confesse your syn to the lord, as Dauid coũseleth you. And so ỹ lord wyll forgeue you the vngodlynes of youre herte for a trowbled spirite is a sacrifice to god, God dyspiseth not a meke and a contrite hart. For the lord sayth what howre so euer the synner repentethe hys synnes, I wyll no more remembre thẽ. This mercy doth the lorde shew vpon vs not for our merites (for we all synne dayly and offend many waies) but for his great mercy and of hys owne greate goodnes, he perdoneth vs, as he saith, I am he, euen myne owne self am he (sayth the lord) that putteth awaye thine inyquitie for myne

Psal. 10

Psalm. 50

Ezech. 18.

Esaie. 43.

owne honor, & I wyll no more
remembre thy synnes. God for
hys exceadynge mercy where-
he hathe loued vs, hath geuen
hys well beloued sonne Jesus
Christe to suffer deathe for vs
Ephe.1. by whome we haue redemptiō
through his bloud, namely, the
forgeuenes of synnes. The lord
Jesus Christe is made of God
vnto vs wysdome, ryghtuous-
1.Cor.1 nes, sainctificatiō, and redemp-
tion. so that he that reioyceth
shoulde reioyce in the lorde, his
name is Jesus, for he shall saue
hys people from their synnes,
he is the Lambe of God that
taketh away the synnes of the
worlde which hath loued vs &
Apoc.1 washed vs from our synnes in
his owne bloud. Neyther is
Act.4. there any saluatiō in any other
name

name vnder heauen geuen vn-
to men where by we muſte be
ſaued, thys is ỹ one medyator 1. Timot. 2
betwene god and man euẽ the
man Jeſus Chriſt, whych gaue
hym ſelfe to be the raunſum for
all men/ he is our ryghtuouſe
aduocate before the father and
the obteyner of grace, fauour &
mercy for our ſynnes, and not
for oure ſynnes onely, but alſo
for the ſynnes of all the worlde
Geue therfore mooſt harty thã 1. Joh. 2
kes to god for this his great &
exceedynge mercy and earneſt-
ly cleaue by faith vnto his moſt
holy promyſe/ and in the faithe
of the ſame, quiet your conſciẽs
beinge aſſured ỹ neyther ſynne
deth, hell, diſpayr, dyuel or dam
nacion can any thing at all hurt
you: for Chriſte hath ouercome

and

and conquired them and geuen you the victory throughe hys blessed death and passiō. Come therfore wᵗ faith vnto ẏ throne of grace for so shal you obteyne mercy and grace at this tyme of your nede.

Thyrdly, as God in Christe hath forgeuen you ẏ greate offences done against him, so take hede that you for Christes sake forgeue all them ẏ in thoughte, word, or dede haue in any wyse offended you, that you may be found the synciere sonne of god and folower of your heauenly father whose mercy hath frely forgeuen you your offences, also yf you cā remembre that you haue offended or hurt any man see that you do aske forgeuenes and to youre power make

hym

ym amendes.

Fourthly, seing God now of
kelyhode wyll call you from
yese worldly goodes ỹ whiche
e hath committed to you as a
uard ouer them, appointe thē
me where therefore (as you
n) to some deuoute and godly
ses disposinge them by youre
stamente to pay your debtes
restore, yf you haue takē any
ans gooddes wrongefully or
efrawded any man, to helpe
our wyfe, children, seruauntes
at haue takē paynes for you,
labourynge to gette those
ooddes. Appointe also some
art of thē (as may be spared)
those good dedes of charitie
at goddes worde requireth
you, as to geue meate to the
ungry/drynke to the thyrsty,

to

to clothe the naked, to comfort and helpe the sicke persones, to redeme and succour poore prisoners to amende high wayes, to marry poore maydons, and to bringe vp poore fatherlesse childrē, to helpe poor widowes in their necessite, doubtles these workes are hyghly excepted afore god as all ỳ scripture witnesseth, and Christe hym selfe
Mat. 25. saithe, what so euer ye doo to ỳ leaste of these my brethren, ye do it vnto me. These are the workes of godlynes which S. Paul saithe, haue a promes to be rewarded bothe in this presente lyfe and also in the lyfe to come. Fyftely, wheare as your mynde is pensyue and carefull for your wyfe and children, quiet your self and remembre that

they

they also are goddes children. Who taketh the care of them & careth tenderly for them/as ỹ scripture sayth. God is a father to the fatherles chyldren/and a defender to ỹ desolate widow. It is his goodnes that hath euer hytherto kepte and defended them, and that shall neuer forsake those that loue & feare hym. Admonysshe them therefore fatherly that after your departure they study dylygently to feare and drede god, and to learne to know and do hys godly wyll and commaundemente and in all their affayres and busynesses chiefly to seke ỹ kyngdome of god, and to deale trewly, ryghtuously and mercifully wᵗ all their euen christē then by goddes grace & promes meate

psalme. 9.

drinke,

drinke rayment, house, landes, goodes health frendeshyppe, & finally all thinges necessary for this trãsitory lyfe shall by gods prouisyon be mynystred vnto them/ the ryche haue wanted and suffered hunger, but suche as seke the lord shall wante nothynge that good is. Commyt them therefore vnto Goddes goodnes & fatherly cure, who wyll prouyde for thẽ as he best knoweth to be most expedyent to his glory and their saluatiõ. Syrtly call to mynde this comfortable artycle of our faythe where in we saye I beleue the rysynge againe of this body & to haue lyfe euerlastynge. For this is moste certeyne and sure that though now accordyng to goddes ordinaunce, your body

turne

turne to ỹ earthe from whence it was taken as all our bodies muſte when it ſhall pleaſe God to call vs, yet ſhall it be layd vp for you in hope of that bleſſed reſurrection whiche is to come to all thoſe that beleue in Jeſu Chriſt for we loke for our ſauyour from heauen euen the lord Jeſu Chriſte whiche ſhall chape & make agayne thoſe our wretched bodies that they may be lyke to his glorious body accordyng to the power whereby he is able to ſubdue all thinges vnto him ſelf: for lyke as god hath rayſed his ſonne Chriſte from death ſo thoſe ỹ ſlepe in Chriſte ſhal god rayſe vp agayne with Chriſte/ for Chriſt hath promyſed to vs this reſurrection ſayinge. Al that my father geueth Gene. 3. 1. Cor. 15.

to

Jo.6. to me, shall come to me and he that cometh to me, I wyll not caste hym forthe agayne. For I came downe from heauen not to do myne owne wyll but hys wyll that sent me, and this is ꝑ wyll of the father that sent me that I shoulde lose none of all ꝑ he hathe geuen me, but that I shoulde rayse them vp agayne at the laste daye. And this is ꝑ wyll of hym that hath sente me that euery one that seethe the sonne & beleueth in hym should haue lyfe euerlastynge, and I wyll rayse hym vp agayne at ꝑ laste daye. And agayne Christe sayth/ I am the resurrection & lyfe he that beleuethe in me all though he were dead yet shall he lyue, and who so euer lyueth and beleueth in me, he shall ne-

uer

uer dye eternally. Fynally therfore set your hart to desire this eternal lyfe promysed of Christ in that heauenly place wheare Christ is syttynge at the ryght hande of God in suche ioy and glory as neuer shall haue ende. For this is ỹ hope of our christẽ relygion that whẽ our bodyes are desolued our soules shall, w̃ Christe, haue ỹ heauenly blysse and eternall felycite and at the laste daye oure bodyes shall be gloryously rayled vp by christe so that bothe in body and soule we shall receyue that heauenly inheritaunce that god hath ordeyned for his elect, where neyther shalbe hunger, thyrste, cold sorow, syckenes, nor none other mysery or infyrmyte: but euerlastynge ioy, peace, concord, and

blessed reste. For these ỹ ỹ lord hathe redeamed shall come a-gayne yea they shall come into syght laudynge and prayslnge the lord, and euerlasting myrth shalbe vpon their heades, they shall haue ioy & myrthe, sorow and syghyng shall flee from thē

1. Cor. 2 for the eye hath not sene, nor ỹ eare harde, neyther hath it entred into the harte of mā what God hath prepared for those ỹ loue hym. Vnto this our lorde God through Jesu christ be all honour and glory for euer and euer. Amen.

Psalm. 30 In the lorde haue I put my truste, let me neuer be put to cō fusion: delyuer me in thy righteousnes.

Bowe downe thyne eare to me, make haste to delyuer me.

And

And be thou my ſtrong rocke and houſe of defence, that thou mayſte ſaue me.

For thou art my ſtrong rocke and my caſtell.

Be thou alſo my guyde, and leade me for thy names ſake.

Drawe me out of the net ꝑ they haue layde preuely for me for thou art my ſtrength.

Into thy handes I commed my ſpirite: for thou haſt redeamed me o lorde god of truth.

Thus quietly in chriſt (good brother) be of good comforte take all thynges at Goddes wyll and pleaſure. And geue thankes to god for all hys gracyous gyftes and benefytes

AMEN.

The ſycke mannes prayer.



Moſt gracious god father almyghtye, whoſe ſtrong power paſſethe all thynges whoſe prudent prouidence prouydeth for all creatures: whoſe bounteous goodnes ſpredethe it ſelf ouer all, whoſe excedyng greate mercy profereth it ſelfe to all repentant ſynners, whoſe charitable truthe is all wayes ſure & ſtable. I thy poor ſeruaũt do humbly beſech ỹ u in this my greate ſyckenes and dyſtreſſe, mercyfully to loke vpon me / w the eyes of thy pytie and graũt me grace, that I maye erneſtly conſyder wyth my ſelfe ỹ thys my

my syckenes hath not chaũced to me by casualtye or myssor-tune but by thy foreknowledg, permyssion, and determynate pleasure: for yt is thou lord ẏ makest sycke and whole & haste ẏ power of lyfe & deth, neyther can any creature resist thy wyll & plesur. In cõsideratiõ wherof I moste hartely pray the of thy fatherly pitie, to tender my hũble requeste and petition which is, that thou wylte voucheſafe to graunt me the gyfte of mekenes and pacience in sufferynge of this thy sonde, and ẏ I maye wyth harte and mynde saye w̃ the holy man Job: yf we receyued health at the lordes hande, why should not we also take in good worthe hys moste gentyll visitation, The lorde gaue me

Job. 2.

health

health and the lord hath taken it a way agayne, it hath chaunced to me as ꝑ lordes pleasure is, blessed be the name of ꝑ lord. Graunt me also, most mercyful father, that I may fully be perswaded ꝑ this syckenes, which thou haste layde vpon me is no token of thy anger and wrathe, neyther that thou casteste me away from the, but rather, ꝑ it is a sure tokē of thy great loue and fatherly fauour toward me for ꝑ holy scripture saythe, whō the lord loueth the same he correcteth, & he chasteneth euery son that he receiueth: doubtles thou art father to all vs/ that are thyne elect, and dost tender our afflictions moch more than any naturall father doth foster and norysshe hys owne yonge

Heb. 12.

babes.

babes. And what father is it ỹ pitieth not hys owne chyldren: that loueth them not: ỹ careth not for thẽ. yf naturall fathers do thus, how moche more thou which not onely art called, but also art in dede, ỹ father of mercy and god of all comforte and consolation. Thou therfore beateste me with this thy rodde of fatherly correction, not to the intente to cast me cleane out of thy fauoure: but bycause thou woldest thereby nourter me & reclayme me. Fyrste, to the perfyte repentannce of all my synnes. Secondly, to be more circũspect of godly lyfe here after. Thyrdly, to consyder that I am mortall and shall dye. Forthly, to exercyse my faith in thy godly promyses. Fyftely, to try me

whether I wyll be paciente in aduerſitie. Syrtly, to make me abhorre the vayne pleaſures of thys lyfe. And fynally, wyth feruente and contynuall deſyre to long for lyfe euerlaſting. Moreouer I moſte humblye beſeche the, vouchesafe to ſtrengthē me and encreſe my fayth, hope, charyte, paciente, and ſpacially feruent loue towarde the. For certeyne it is, that to them ẏ loue god, all thynges ſhall happē for the beſte. Whether it be proſperyte or aduerſite, helth or ſyckenes, lyfe or death. Wherfore I ſubmyt me wholly to the: and fully ſurrender and reſygne all my wyll, to thy moſt godly wyl and pleaſure: which I nothyng doubte ſhal ende thys my ſyckenes, ſo as ſhallbe moſte mete & expe=

expediente to thyne owne ho=
nour and glory, and to my
moste profyte, wealthe &
euerlastyng saluatiõ,
throughe Jesus
Christe my
onely sauyour, redeamer, aduo
cate and mediator which
lyueth and raygneth
wyth the and the
holy goste
for euer and euer.

AMEN.

At the purifi-
cation or churchyng of women.

BRITISH MUSEUM



Almyghtie and mer-
cyfull father whyche
oft thy bountwouse
goodnes haste made
my woinbe frutefull and of thy
gracyous blessyng hast created
in me a reasonable creature, I
moste hartely thanke the, not
onely for this thy gracious gift
but also for that thou haste at al
tymes syns I conceyued, pre-
serued me frō all peryles bothe
of soule and body, hast so mode-
rated all my nyppes, pynches,
throwes, & panges, that I haue
hetherto ryghte well escaped
them. I knowledge (O lord) ỹ
iustly

iustly for our synfull transgressi
on of thy commaundementes,
thou saydeste to the fyrste wo=
man and in her to all vs. I wyl Gene.3
increase thy sorow, when thou
art wythe chylde, wyth payne
shalte thou bringe forthe thy
chyldren. All our paynes ther=
fore ꝑ we suffer in thys behalfe
are none other thing, but a wor
thy crosse and punyshment laid
vpon vs by thy ordynaunce, to
the whych with harte & mynde
I humbly submyt me, trustyng
suerly and beyng fully persua=
ded in my fayth, ꝑ thou calleste
none vnto peryll and daunger
but bothe thou canste and wylt
at conuenyente tyme delyuer
them. Thou moste gracious
God haste commaunded vs in
all our trouble, to call vpon the

for

for ayde and helpe, and not one
ly haste commaunded vs, but al
so of thy mercyfull goodnesse,
haste promysed vs good delyue
Psal. 80. raunce, saying. Call vpon me in
the daye of tribulation, and I
wyll delyuer the. O good lorde
howe greatly do these wordes
comfort my harte and susteyne
my sylly soule. Who wolde not
gretly reioyce, that knowethe
certeynly almyghtye god to be
present with hym in hys trou=
ble, saith not god thus to all vs
ẏ are hys people: Before they
call (saythe he) I shall answere
them, whyle they are yet but
thynkyng how to speake, I shal
here them, yea, I am wyth thē
in theyr trouble, out of ẏ which
I wyll delyuer them. What cō
fortable Lorde is thys: He is
more

more redy to helpe, then we to
call for helpe, he is more readye
to geue grace, then we to aske
it. There was neuer one yet ꝑ
faythfully asked grace of thys
lorde, but he had yt, aske saythe
Christe and ye shall haue: Eue
ry one that asketh, hath: what
so euer you shall aske my father Jo. 14.
in my name, he shall geue it vn.
to you: our sauiour Christ saith
thys and he is God. And shall
not I harken to my lorde god=
des commaundement and pro=
myse, verely I wyll stycke sure
ly vnto it: for sure I am, that so
ner shall heauen and earth pe=
rysshe, then goddes promes be
vnperformed. For all be yt eue
ry man naturally is a lyer and Psal. 15.
a deceyuer: yet is God alwaye
trewe and iuste in all hys wor=
des

des and promyses. I wyll ther
fore make my sute vnto hym,
whō I nede not go far to seke,
for he is euery where presente
w̄ hys electe & as the holy scrip
ture sayth. He is nygh vnto all
that call vpon hym faithfully.
And thus wyll I say vnto hym
father of mercy and God of all
comfort and consolation I thy
poore handmaiden humbly be=
sech the for Christe Jesus sake
and in hys blessed & holy name,
that thou wilte vouchesafe to
forgeue me all my synnes and
trespaces wherin I haue here
to fore offended thy godly ma=
iestie other in thought, consent
delectation, word, or dede, and
that thou wilte here after du=
ringe my lyfe, mercyfully pre=
serue me from that transgressi=

on

on of thy commaundementes and dayly encrese in me perfect repentaunce for my synnes, a sure purpose of amendemente of my lyfe, and a dilygent study to walke in thy commaundementes. Increase in me also a lyuely faythe, a sure hope, an ardente and louynge charyte engraf in me humblenes of harte, mekenes of mynde, cleanes of conscience. Graunt that I may be wyse, sadde, sobre, discrete, circumspect & wel aduysed in al sayinges and doinges, and that I may strongly ouercome all ye temptations of myne enemyes the deuyll, the worlde, and the flesshe, and that whether I be sleappynge, wakynge, eatynge, drynkynge, or what so euer I do, all may be to thyne honour

and

and glory. Graunt also, that I may humbly reuerence & fayth fully loue myne husband and be obedient to all hys honest law full and godly requestes, and chiefly of all graunt me (o lord) that I may feare and drede ẏ for well assured I am, that loke how hygh the heauen is in com parison of the earthe, so great is goddes mercy towarde thẽ that fear hym. Loke how wide the east is from the west, so far hath he set our synnes from vs yea lyke as a father pitieth his owne chyldren, euen so is the lorde mercyfull to them ẏ feare hym. And as touchynge my de lyueraunce of my burthen and thy gracious gyft, I am ryght well assured ẏ vnles thou had= deste prospered my trauell, all wo=

womans helpe and all phisycke had bene in vayne, but my full truste is, that lyke as thou haddest created this childe in me, & dyddest breth into it the spirite of lyfe, so at such tyme as semed most mete to thy godly maiesty thou as thou couldest beste, diddest mercyfully prosper ỹ chyldes byrth and my deliuerance. In consyderation whereof I humbly besech the of thy fatherly pitie to strengthē me alwais in all suche daungerouse labour and trauell, and so susteyne me that I may paciently beare all my throwes and pāges, and accordynge to thy promes, suffer me not to be tempted aboue mi strength but in the myddeste of my temptation, make a waye for me to come out, that I may

beare it. Increase in me faith (o most mercyfull sauiour Christ) that I may constantely beleue thy word, whiche sayest, ye shall be sorowfull, but your sorowe shalbe turned into ioy. A womā when she traueleth hath sorow for her howre is come, but whē she is delyuered of the chylde, she thynketh nomore of the anguisshe for ioy ꝑ a man is borne in to the worlde. I beseche the therfore, in ꝑ daungerouse tyme of my trauell, graunt me spedy delyuerance and ioyfull beholdynge of my chylde, that I beyng a mery mother may rēdre vnto the honour laude, and thā kes for thy aboundante mercy and gracious gyftes and benefytes. And fynallye, aboue all thynges I beseech thy gracious

good

goodnes to endue my chylde
w̄ grace that it may be one of
the numbre of thyne electe, bap
tysed and regenerate in the ho=
ly goſt that at the yeares of diſ
cretion, it may learne to know
the, and knowynge the, maye
truſte ſurely to thy mercy, truſ=
tyng in thy mercy, may hertely
loue the: louyng the, may feare
to diſpleaſe the, fearyng to diſ=
pleaſe the, may walke and con=
tynew in the obedience of thy
commaundementes, and ſo to
atteyne the euerlaſtynge ioy &
felicite through our lord Jeſus
Chriſt which lyueth and
raygneth wythe the
and the holy goſt
world with
out end
AMEN.

A consola-
tion at buryall

DEarelye beloued in oure sauyour Jesus Chryste, we be nowe gathered togyther, to exhybyt to the body of thys our beloued. N. now dysceased thys presente lyfe, the office of christen buryall. Wherfore this corps now presente admonysheth vs of thys mortall estate wher vnto we fell by the synne of the fyrste man Adam vnto whome was sayde, and in hym
Genes. ij. to euery one of vs: in what day so euer thou eatest the fruit forbydden the, thou shalte dye the death. Ye not wythstandynge thys commaundement, did eat

of

of the fruit and by that dysobe-
dyence, did cast hym selfe and al
vs hys offprynge into all my-
sery: as hunger thirst colde, na-
kednes, sorow, payn, anguysshe
shame, death, and all other myst
fortunes wher vnto our wret-
ched nature at thys day is sub-
dued. And that most wretched
is, by thys synne he loste, and so
dyd all that cometh of hym, the
grace and fauour of God, that
is to say, ỹ power to wyll good,
and to resyst synne, cleane voyd
of all ryghtuousnes, holynes, &
ỹ truth of god, and was made
prisoner and captiue of Sathan
vnto all vnryghteousnesse: go-
uerned and led by the serpente
and wicked spirite, at his wyl &
pleasure. Laste of all subdued
vnto the fearefull and terryble

terrours of a wicked conscience
to beare the curse & heauy dys=
Ephe.2 pleasure of god, to be the chyl=
dren of wrath, cast vnder death,
dispayre and dampnation: and
so subdued to the paynes of hel,
vtterly deuyded from the glo=
ry of god & his goodnes for e=
uer: where vnto God had be=
fore moste benyngly and lybe=
rallye created hym. Consyder
therfore, dearely beloued, that
myserable state of man, & feare
the lorde, whose displeasure is
to heauy for vs to beare, yea I
say feare hys iudgement, and
obaye his most holy worde and
commaundement. For as S.
Heb.9 Paul sayth, it is ordeyned and
inacted of god, that men muste
dye: & then shall the iudgement
Esaie.40. come. And Esayas doth teache

vs

vs sayinge. That all flesshe is grasse, and all the glorye of the flesshe is lyke to the flower of ỹ grasse, the grasse wythereth awaye, the flower falleth, for the wynde of the lorde hath blowē of the leaues of it. Uerely the people are grasse, the grasse wythereth away, and the flower is fallen, but the worde of the lord contynueth for euer. This to be euen so, we haue daily experience, and this deade corps of oure brother N. nowe preacheth it before our eies. Wherefore let vs not forgette our selues, to be euen suche grasse as it were earthe, and we knowe not howe sone we shall returne to earth agayne. Secondarely lyfte vp your myndes and comforte your selues in the greate

mercy of god shewed vnto vs,
for where as we in the fyrst mā
are fallen vnto all dampnable
Rom.5. mysteries and wickednesse, yet
God of hys excedynge greate
loue where with he loued vs, e=
uen before the foundatiō of the
worlde, hath remoued this dāp
nation and perpetuall deathe
by the swete and mercifull pro=
myses of Messias, the woman=
nes sede, that treadeth downe
the Serpentes head, that is to
saye, destroyethe the power of
Sathan & dyssolueth hys wor
kes. This blessed sede is oure
mercyfull sauiour & reademer
Jesus Christe, who to saue vs,
toke vpon hym oure humayne
nature, in ỹ wombe of that per=
petuall and blessed virgyn Ma
ry: by hys moste innocente and
holy

holy bloude, hathe boughte vs from all the power and captiuite of Sathan the flesche, dispair and dampnation. And hath paied for vs ỳ pryce of our redemption, and reconciled vs unto the fauour of god to be his sonnes, obteynyng for vs the holy goste which is the pledge and ernest of our inheritance, where vnto by ỳ same holy goste we be sealed into the day of our redemption, and by hym are we sanctifyed, quickened, moued, and made able to al vertu and goodnes. And thoughe ỳ syckenesse, disease, doloure, and deathe, remayneth vpõ thys synfull flesh, yet are the same no more dãpnation for our synne: but are in the crosse of Christe sanctyfyed to our saluation to be holy crosses, Rom. 5

ses layde vpon vs by the good wyll of god, to destroy the remnant of synne, that remayneth in our flesshe, that we maye be nourtered vnder the hande of our most louyng father to hate synne and wyckednes: and to longe for the moste blessed enheritaunce, whiche Christe hathe bought for vs, by his most precyouse bloude. Thus dothe S. Paul interprete those crosses, saying. The lorde scourgeth euery chyld that he receyueth. Agayne, he sayth: when we are iudged, we are chastened of the lord, ỹ we shoulde not be dampned wythe the worlde. And as concernynge the curse of ỹ law, Christ hath redeamed vs from yt, when he became acursed for vs: that by fayth, the blessynge

Rom. 7

Hebr. 12

of

of Abraham myghte be geuen to so many as beleue. Thirdly, we beinge comforted nowe in this benefyte of Jesus christe let vs consider this dead corps both in the former estate of our mortalyte, & also in ỹ dignite ỹ it hath in Christ. For though it be for synne subdued by god to infyrmyte: yet is it sanctified in the precious and deare bloude of Jesus Christe, at the last day to be agayne rayled in to euer= lastynge glory, fre from corrup tion, dishonour and weakenes beutified with incorruption, ho nour, & power throughe Jesus Christe. Wherfore we exhybite vnto it as very lyke to a moste precious treasure: this charita= ble acte of christen sepulture, tes tifyeng therby, our hope, of the

laste

laste resurrection knowynge ȳ same to be very lawdable and acceptaple in the syght of God, & to vs ryght profytable. The Aungell in the boke of Tobye, sayth. When thou dydest praye faste, and bury the dead, I did present thy petitiõs befor god. Howe delygente the aunciente fathers were in buryall of the dead, it is very euydẽt throughout all the scripture. Fourthly, we be moch bound to gyue thãkes to our sauiour Jesu Christ, that it now pleaseth hym to be to vs resurrection and life: and to restore to vs agayne the fauour of god, that we lost in Adam, (for in Adam we all dyed) euen so in Christe are we all ryssen agayne, for Christe sayth, I am the resurrectiõ and lyfe, he

Tob. 12

Iohan. 11.

that

that beleueth in me, althoughe he dye, he shall lyue, and who so lyueth and beleueth in me, the same shall not dye eternallye. Our bodyes are the membres of Christe, wherefore, as God hath reysed vp Chryst the lord and our heade from death, euē so shall he rayse vs vp also thorow hys power. wherefore S. Paul, admonisheth vs, to hold and retayn amongest vs, as among certayne comfortes, this article of resurrection, least we shoulde morne ouer the deade, as people wythoute hope. For thoughe nature compell vs to lamente and shede teares, yet our faith saith, that this bodely death is a blessed ende and quiet slepe, a chaunge of this flesshe into a far better estate, a comfort 1. Cor. 15. 1. Tim. 4.

sorte of sorowes, a finysscher of syckenes, a recouer of healthe, the laste ende of hunger/ thirst, werynes, and all other mysery and fynally, the entrance into eternall lyfe. Wherfore derely beloued let vs dayly so set this worlde and all his glory before our eyes, that dispysyng it with all the lustes and vanyties of ỹ same, we may be readye at the Lordes cominge, according to the sayinge of Christ: watche & praye, for ye knowe not what houre the lord wyll come: whether in the euenyng midnyght, Cocke crowynge, or in the morynge: least when the lorde cometh, he myght fynde you sleapinge. Loke what I say to you that say I to all/ watche: let vs also remembre the folysshe vyrgyns

Mat. 24.

Matth. 25

gyns which were not ready w̄ their lampes, they were excluded & shet out. Wherfore watche sayth Christ, ye know neyther the day nor the houre. Seyng then that death cometh so sodenly/ let vs euer haue it in suspectiō, and accordyng to S. Peters saying: wayte for the sauiour with holy conuersation & godlynes, let vs lyue godly/ hauynge the feare of God before our eyes/ louinge with whole hert/ that lord that so entyrely loued vs/ puttynge in hym our whol faith and confidence/ worshippynge him in truth and spirite/ inuocatinge and callinge vpon his holy name in all oure trouble/ glorifiēg him in welth and prosperite/ walkinge in the most holy workes that he hath com- 2. Pet. 3

commaunded/let vs lyue sober lye/ not onelye in eatynge and drynking, but in all our worke auoyding all vncleanly and vn godly talke, all horrible othes, all backbyting and slandering, & all other vyces of our tongue fearyng the iudgement, where in, of euery ydle worde, we shall
Mat. 12. geue accompte. Let our dedes and conuersatiō also be of moch sobriete puttyng a part al pride disdaynfulnes, wrath and fury, vncleane lyuinge, and whore= dome, knowinge that we are called vnto sainctification and holynes. Let vs lyue iustly, ge= uynge to euery man his dutie: honour to hym honour belon=
Rom. 13. geth: tribute to whome tribute is dewe: custome to whome cus tome must be payde, let vs pay

to

to euery man his: owynge no-
thinge to no man, but one of vs
to loue an other. Job saithe: I Job.19
beleue that my redemer lyueth
and at the laste day, I muste a-
ryse out of the earthe, & in this
flesh I shall se god my sauiour.
Seing then that we shall come
to iudgement in the same flesh
renued, let vs so lyue in this flesh
she, ỹ we may with ioy apeare
before our sauiour. For blessed
shall they be thẽ, that now mor-
tify their fleshly membres vpõ
earth, as whoredome, vnclean-
nes, vnnaturall lustes, wicked
desires, couetousnes, dronck-
shippe, wicked speakynge, & c.
For the doers thereof, shall not Ephe.5
enheryte the kyngdom of god.
Blessed shal then the handes be Mat.25.
that now are stretched forth to

the poore, to dystribute to the
ready, meate, drinke, cloth har-
borow. & c.

Blessed shal then the fete be,
ỹ runne the way of gods com-
maundementes: that vysit the
sycke, bedred blynd and lame.
& c. Blessed shall thē be the hert
that day and nyghte studyed ỹ
lawe of the lorde to fulfyll and
kepe yt. Blessed shall then those
eyes be, that are turned from
vanite, & that continually haue
the feare of god before them.
Blessed shall they all be then, ỹ
feare the lord and walke in hys
wayes, for they shal see our saui
our Jesus Christ: not vnto thē
a troubler & a cruell iudge: but
a moste mercyfull and benigne
sauiour, redeamer, mediator &
aduocate, moste gentylly and

mer-

mercifully callyng and saying. Come ye blessed of my father, receyue the kyngdome prepared for you before the makyng of the worlde. Wherfore comforte your selues one another, withe this exhortation, and be you stedfaste, vnmouable, euer aboundynge in such good workes, as the lorde hath commaũded, knowynge that your laboure shall not be in vayne in the lord to whome be all honour prayse, and glory nowe and euer worlde with oute ende. Mat. 25.

AMEN.

A proued me-
dicyne for the plage.

TAke a pound of good harde penaunce, and walshe it well withe the water of youre eyes, and let it ly a good whyle at your herte. Take also of the beste fyne faythe, hope, and charite that you can get, a like quãtite of all mixed together, your soule euen full, and vse this confection euerye day in your lyfe, whiles the plage of God reigneth. Then take both your handes full of good workes cõmaũded of god: and kepe them close in a cleane conscience from the duste of vayne glory, and euer as you are able and se necessite,

so

so vse thē. This medicyne was
founde writen in an olde byble
boke, and it hath bene practised
and proued trew, of many both
men and womē. And although
this medicyne semeth sour and
goeth against the stomacke, yet
receyue it in tyme, yf ye will be
safe & sure frō the sickues. The
medicyne is of suche strengthe
and vertue, that throughe the
grace of almyghtie God it pre-
seruethe the sounde and pour-
geth the sycke from all pestilent
infection. But be you ware of
them that serue you of stuffe, for
som Apoticaries geue quid pro
quo and sophistical good stuffe,
and vse to vtter counterfeyte
druggs off theyre owne ma-
kynge: you may perchaunce be
deceiued at the signe of ỹ crosse

For the plage

keys: but yf you resorte to the red crosse of Christe crucifyed, you shalbe sure there, w̄ your deuoute prayers, to haue good and perfit stuffe.

FINIS.

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